

A

SERMON

Preached at *MALTON* in
YORKSHIRE.

June 27th. 1706.

Being the Day of Publick

THANKSGIVING

For the Signal and Glorious Victory, obtain'd by
Her Majesties Arms, in Conjunction with those
of Her Allies; under the Command of Her Cap-
tain Generall His Grace the Duke of *Marlborough*
in *Brabant* over the *French* Army, and for other
great Successes in *Catalonia*, and other Parts of
Spain.

By *WILLIAM PERSE* A. M. Minister
of *MALTON* and Rector of *HESLERTON*
and formerly Fellow of *Kings College*
in *CAMBRIDGE*.

Virgil, ——— *Quod Optanti Sibimet Promittere nemo
Auderet, MEMORANDA Dies en attulit ultro.*

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Am. B. De Dono Authory

T O T A L E

Right Honourable

HOMAS A. R. L. A.

MEMORIAL

And the following list of the most
valuable of the same. And the
list of the same is as follows.



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1753

T O T H E

Right Honourable
THOMAS EARL of
PEMBROKE,
And Montgomery, Knight of the most
Noble Order of the Garter, And Pre-
sident of Her Majesties most Honour-
able Privy Councill.

My LORD,

*The many Signall favours I Received from
your Lordship, the years I attended as Chaplain
in the Family of your truly Pious and Religi-
ous Aunt, the good Lady Feversham, and the
Countenance you have been pleased to shew me
ever since upon all Occasions, emboldens me to
Present the ensuing Discourse to your Honour,
as a small Testimony of my gratefull Acknow-
ledgment of them: Which tho' but a mite of
little*

The Epistle Dedicatory,

little or no Value thrown in, amongst the many rich Oblations which are made upon this happy and Glorious Occasion, may (I hope) find a Gracious Acceptance from a Person of your Lordships Candour, and Generous Disposition which I have so often Experienc'd, for the goodness, and sincerity of the Intention: At least it may plead in Excuse for the Arrogance I shall otherways be found Guilty off in Presuming to offer any thing to a Person of that Great worth, and Nobility, and of that Height, and Eminence in which your many Vertuous Qualities, and Extraordinary Qualifications have so deserv'dly plac'd you. The Hand of God was wonderfully seen in blessing Her Sacred Majesties Arms in Conjunction with those of Her Allies under the Command of his Grace the Duke of Marlborough, with such great success in the late glorious Victory obtain'd in Brabant which for its own greatness, and the happy Consequences of it can scarce be parallell'd in any Age.

And as this Glorious Success, which makes so much for the Honour of the English Nation,

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The Epistle Dedicatory,

(not to exclude others) and may in due time contribute so much to the Peace, and Settlement of Europe upon a firm Bottom, is under God chiefly owing to the great Valour and Conduct of his Grace, with those that fought under his Banner. so the wise and great Council of Her Sacred Majesty at home, over which your Lordship, by Her own Choice and with the unanimous Approbation, and entire satisfaction of all true English Hearts, that wish well to the Happiness of their Country, and Religion Presides, was not a little Instrumentall in bringing those great and noble designs that were first hatcht, and formed in the Cabinet, to their full Perfection and maturity in the Field.

May Her Sacred Majesty long enjoy the benefits of your Lordships sage Counsell and Advice in that wise Councell over which she hath constituted you the most worthy President, and may she never want such able, and wise Counsellours, as your Lordship, to direct Her Publick Affairs at Home, nor such Valiant Generalls, as his Grace the Duke of Marlborough to fight Her Battels abroad, and may the same or if possible

*The Epitaph Dedicatory,
ble greater Success attend them in both Stations,
and in all things that may tend to the Prosperi-
ty and Glory of Her most Auspicious Govern-
ment.*

*And the same Happiness, and Prosperity,
that I Zealously and heartily wish for Her Gra-
cious Majesty, and Her mild, and just Govern-
ment, is as heartily, and sincerely Pray'd for (as
in Duty and Gratitude bound thereto) for the
Continuance and Augmentation of your Lord-
ships Health and Honour, and for the welfare
of your most worthy and Noble Family, by him,
who humbly begs leave to subscribe himself,*

Your Honours

Most Dutiful and

Obedient Servant

William Perse.

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Thanksgiving Sermon.

Preacht 27. of June 1706.

Exodus 17. Ch: 13. 14. 15. Verses.

And Joshua discomfited Amalek, and his People with the Edge of the Sword.

And the Lord said unto Moses, write this for a Memoriall in a Book, and rehearse it in the Ears of Joshua: For I will utterly put out the Remembrance of Amalek from under Heaven.

And Moses built an Altar, and called it Jehovah Nissi, that is the Lord my Banner.

AMALEK, From whom this Race of the *Amalekites* that troubled, and disturbed the *Children of Israel* in their Passage towards the *Holy-Land* Sprang, was the Nephew of *Esau*; whotho' he was the eldest Son of *Isaac* to
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whom the Promise was made, yet was he not the Son of the Promise; Having by his own default forfeited both his *Birthright*, and the *Blessing*, whose Posterity following his wicked Example hated the Seed of *Jacob*, and persecuted the *Children of Israel* from Generation to Generation.

They were the first that opposed the Chosen People of *God* after their wonderfull deliverance at the *Red-Sea*, in their way towards *Canaan*: Thinking whilst they were in great straights in the wilderness for want both of Meat, and Drink, feeble and weak, to make an easie prey of them; beginning, unprovoked, or molested by them an unjust war against the *People of God* who had offered them no Injury. Against whom *Moses*, who under *God* was the *Supreme Governour*, and *Magistrate of Israel* makes such Preparation as he thought sufficient to sustain the furious Assaults, and to withstand the mighty force of the Numerous Army that was coming down upon him. To this end he appoints *Joshua* his cheife Servant, and Minister; of whose Abilities and fidelity, he was by long Experience well assur'd, to be his *General*: One indeed constituted by *God* himself to be the *Saviour* and *Deliverer* of his *People*, as his Name imports, and to bring them into the *Promis'd Land*; Who did not take all those, that were fit for Service, for that expedition, but made a Draught of such a select Company, and Number as he thought Sufficient to encounter the formidable Enemy,

Enemy, according to his own Prudence, and discretion: Whose Character I will give you from *Josephus* who in the Second Chapter of his third Book of *Antiquities* says thus of him. He, that is *Moses*, out of the Multitude of Warriours choosing the Youth, placed over them *Joshua* the Son of *Nun* a Man Valiant, and strong, able to undergo all manner of toyle and Labour fit both for Councel and Conduct, Eminent for Piety, and who well knew how to perform his Duty both to *God*, and his Master *Moses*. A true Character of a good General who ought to be Religiously disposed, of a sober, and well guided Life, Prudent in Conduct, ready in Councel, Excelling in Prowess and Valour to animate those under his Command by his own Example, to execute his Orders whenever Occasion requires: Being indeed the very Soul of an Army every where and in every part where necessity calls to give Life, Vigor, and Spirit, to the whole.

This *Joshua* whom *Moses* had made the Supreme Generall over that Army of *Israelites* that he had drawn out, thus prepared, set forward to meet *Amalek*, who came forth to fight him by *Rephidim*. Various were the Vicissitudes, and Changes of Fortune, and Success in that Battel: Victory with her Bloody wings, now hovering over one part, and anon inclining to the other side: till at length *Moses's* hands, being assisted by *Aaron* and *Hur* who went up with him to the top of the Hill, as you will find in

(4)
the 10 and 11 Verses of this Chap. to which I refer you, being made firm and steady in Prayer to God for a blessing upon the Arms of his People ; *Joshua* obtain'd a compleat, and glorious Victory over the *Amalekites*, and discomfited them with the Edge of the Sword, and as the Latin translation has it, *fugavit eos in ore Gladij*. Put them to flight, and cut them off with (as it were) the Mouth of the devouring Sword.

So great and signal was that Victory, and the Consequents of it, which opened a free Passage to the *Children of Israel* towards the *Promised Land* ! that God himself commanded it to be writ down, and transmitted to Posterity, for the Comfort, and Encouragement of his People in after Generations ; as likewise for his own Glory, who is the Giver of all Victory, and the Honour of his Servant *Joshua*, who was the glorious Instrument he made use of to execute his Will : commanding it to be rehearsed publicly in the audience of the whole Congregation of the People in his Ears, that he might receive their due Acclamations and Applause.

Many things from the circumstances I have nam'd will occur worthy our Observation, and not foreign to the present Occasion.

1. From the Text, and the Context ; I shall observe to you, That in all Enterprizes of Warr, after due

due Preparations made to oppose the Enemy, it is our Duty if we expect, and hope for Success, to begin with Prayer unto God for a blessing upon those means. After that *Joshua* had chosen out a select number of valiant Men sufficient as he thought to oppose the Enemy, *Moses* attended with *Aaron*, and *Hur* went up to the Hill to pray for success: their Prayer was heard, and the Event answer'd their Expectations: *Joshua* obtain'd the Victory.

2. I observe likewise to you from hence; That when God blesses the Arms of his People with Success, that there are two Duties incumbent upon those who sit at the *Helm*, and are chiefly concerned in the Benefits, and Advantages of that Success.

1. To take care that all such glorious Actions, wherein his own Power and Goodness for the Preservation of his People do visibly appear, and the Valour and Conduct of those to whom that great Charge is committed, are eminent and remarkable; may be faithfully recorded and convey'd down to Posterity; that the memory of them may not Perish. The *Lord* said write the memorial of this in a Book.

2. I observe, that as there is a command from God to preserve the memory of all the glorious and renowned Actions of those worthy Men, who have signaliz'd themselves in Warr, and have hazarded their

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Lives for the Honour of *God*, the Defence of their Country, the Preservation of its *Libertys*, the helping the cpressed, and the restoring the injurd to their Rights : so must we more especially take care to continue a gratefull Remembrance of *Gods* mercies and favours unto us, in discomfiting our Enemies, and causing them to fly before us : for every such Victory is a monument of *Gods* mercy to us, and a Theme for our Praises to him, who is the Lord of *Hosts*, and who strengthened the hands of those that fought for us in the day of Battle : When *God* had blest *Moses* with this great and remarkable Success, immediately he caused an *Altar* to be built and offer'd up Sacrifice of thanksgiving thereon. and call'd it *Jehovah Nissi* : that is, the Lord my Banner; under whose *Banner*, I gain'd this Victory.

I begin with the first Observation, which was this; That after due Preparation made to withstand the forcible attempts of our Enemies ; that it is our Duty, and Interest in the next Place to address ourselves in fervent and constant Prayer unto *God*, for a blessing upon our undertakings.

We must first make ready all sorts of Warlike stores, provide all manner of necessaries suitable to the the present Occasion : both of Men able, and expert ; and of Money, the chiefeft and strongest sinew of War, and of all other Instruments, which may either defend our selves or annoy our Enemy before

before we engage our selves in such a dangerous Adventure : and not expect that *God* should work a miracle for us : indeed *God* does work a miracle in one respect for us, when he blesses our Endeavours so much above our deserts, and expectations : When he might for our manifold Provocations, and for our horrible ingratitude, have deliver'd us into the hands of our Enemies, instead of delivering them into ours. But still if we hope for success, we must endeavour to suit means to the End : and this we may gather from the Oracle of Wisdom, our blessed *Saviour*, who tells us, that as no Builder that is Wise, would raise an House upon a sandy Foundation, so he acquaints us that no King that is prudent will engage himself in War, without considering whether he can procure sufficient force to oppose to his Enemy's strength ; and by Consulting to know whether it be likely to bring his War to a successful Period, before he involve himself too deeply in it ; or else if he find that he is unable to cope with his Adversary, and to stem the mighty torrent of his Power, He, in time by his *Ambassadors*, and by the mediation of his Friends, seeks for honourable terms of Peace and Accommodation.

We see therefore that when we have learnt our Enemies strength that we must endeavour to provide a greater force to oppose it : indeed it is all one to *God* to save by few, as well as by many : but seeing *God* in the ordinary course of his Providence

(78)
hath appointed the use of such means as are most
conduceable to the obtaining the designed End, we
are in no case to neglect them, and look for an
extraordinary assistance from Heaven, on a sudden,
when we have left our selves by our carelesness,
and negligence, or which is worse, upon vain and
groundless Presumption, altogether unprovided to
oppose the furious assaults of the approaching Ene-
my : seeing He hath, small hopes of Victory, that
meets his Enemy in the field at all points prepar'd
for the Encounter, himself naked defenceless and un-
arm'd, we must not bring *Gideons* small Army, made
less by *Gods* appointment, nor yet *David's* sling to
patronize our unprepar'dness, unless we have the
same divine Command, and are acted by the same
extraordinary Spirit of *God* that they were. *Gods*
Providence which is that we must pray for, and
which is the Guider, and Director of our Actions,
is as well seen in blessing competent means, as in
appearing for our succour without any : and seeing
in general he hath suited the means to the end,
giving notwithstanding a blessing to them according as
he in his infinite Wildom thinks fit ; therefore it is
the wisest course in all Enterprizes of moment, and
especially in those of War, after due consideration
had, and Preparation made, to begin at the Houle
of *God*, and to lift up our hearts, in *Prayer* unto
him who is the sole Disposer of all Kingdoms,
and rules over all, as *Moses* did in this instance,
that we may find the same success that he did, and
discomfort

discomfit our Enemies when they arise up against us.

This was the old way, and the constant Practice in all Ages, dictated not only by reveal'd, but by natural Religion.

All Nations that ever liv'd under any civil discipline, and Institutions of Laws, have always begun all their Actions, and Enterprizes, of great moment and publick concern, especially those relating to War, with imploring the favour of the chief *Governour* and *Commander* of the *World*, to prosper their undertakings, according to the several Rites and Ceremonies, which they us'd in the Adoration and Invocation of those whom they lookt upon as their *Tutelar Gods*, and the Supervisors and Directors of all humane affairs : Judging that no design how well soever, laid, and contriv'd, how expedient soever for the common good it might seem, could have a prosperous and succesful Issue ; unless the blessing of Heaven went along with it ; which they thought they could not reasonably hope for, unless they did in the best, and most solemn manner they were acquainted with, Propitiate that *Deity* they own'd and beg the divine assistance in the most submissive, and humble Addresses they could, to those Superior, and all commanding Powers from whose influence they expected to receive all the good or bad Fortune they either fear'd or hop'd for.

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And as they believ'd them selves to have their Rife, and Original from Heaven at first, so they thought it both decent and necessary to begin all their Attempts with Recommending themselves to the care, and Protection of him from whom they and all they had, ow'd and receiv'd their Beginning.

Nay, the Ancient *Romans*, who were the best Patterns of morality, and who were almost from the Infancy of their Government train'd up by *Numa Pompilius* in a profound Reverence, and Veneration of their *Gods*, never begun any Warlike Enterprize without Sacrificing that Victim, which they thought would be most grateful, and acceptable to that *God* whose aid and assistance they implor'd: neither did they wage Battel, or engage their Enemy, till they had first consulted their *Priests* and *Augurs*, whom they look'd upon to be of the Council of the *Gods*: and according to the Interpretation of the *Augury* either for good or bad, so they either proceeded to the Battel, or declin'd the Engagement,

And that this Custome was in use among the *Jews*, we may learn from the 13th. Ch. of the first Book of *Samuel*, where it is said that when *Samuel* came not to *Saul* at the set time, and the *Philistines* were ready to fall upon him, he caus'd a Burnt Offering, and a Peace Offering to be brought unto him, and he offer'd the Burnt Offering: and when

(11)
when *Samuel* Rebuk'd him for it ; he pleads in excuse for himself, v. 11. Because saith he, that the People were scatter'd from me, and that thou camest not within the days appointed, and that the *Philistines* gather'd themselves together to *Mickmasb* therefore said I, the *Philistines* will come down upon me to *Gilgall*, and I have not made my supplication unto the *Lord*, I forc'd my self therefore, and Offer'd a Burnt Offering : so dangerous and unsuccessful a thing, did he think it to engage in fight, before he had Pray'd and Sacrific'd, that he rather chose to do that which was only lawful for the Priest to perform, than to omit so necessary an Introduction to Battle. And indeed so many are the wonders wrought by Prayer on such Occasions, if we consult either sacred or profane History that I might tire both my self, and you, should I insist on them, sufficient it is to let you know, that all Persons that ever acknowledg'd a God thought it their Duty, and their Interest, in all matters wherein their welfare was concern'd to make their Applications to his Throne, but most especially in War, for help and success, This you see *Moses* did, when he went up to the Hill with *Aaron* and *Hur*, and lifted up his hands unto the *Lord*.

And as Prayer in general is necessary, so it is perseverance and continuance therein that must Crown the work with success ; if we leave off to pray, or flag in our fervency, and become cold, and indiffe-

(12)
went thro' diffidence, or become weary of waiting upon *God* so long, because he does not answer our desires presently, and so soon, as we would have him, then the Scene of the Battle is alter'd, and the bright day is overcast with black and fullen Clouds, and *God* who in the beginning of the Battle appear'd so visibly for his People, suffers the Enemy during the intermission of their Duty and their mistrustfull despondency to prevail against them : when *Moses* let down his hand ; and his faith, like *Peters* when he was walking on the boysterous Sea, began to fail thro humane Infirmary, for he was subject to it as well as we, then the success inclin'd to the other side, and *Amalek* prevail'd. But when his hands were again strengthened, and made steady by the assistance of *Aaron* and *Hur*, who questionless joyn'd with him in Prayer, and his Heart lifted up in the earnestness of his Spirit to *God* for a prosperous Event of the Battel, till the going down of the Sun, then *Joshua* discomfited *Amalek*, and his People with the Edge of the Sword, and obtain'd a glorious Victory over them.

A Victory so full, and compleat, and of that great Consequence that we never after find, that the *Amalekites* were able to give much trouble or disturbance to the *Children* of *Israel*, or to make head against them, tho questionless they would have done it, had it been in their Power.

A Victory of that great moment, that *God* commanded

commanded the memory of it to be preserv'd to succeeding Generations • and to that purpose to be written in a Book, as without doubt it was at that very time, and afterwards recorded, in those Annals of Truth from which I took it, which remain with us, blessed be *God* for it, to this day, as they shall do in the World till the Consummation of it.

That the memory of this great Action wherein *God* appear'd so visibly for the rescue, and defence of his People might the better be preserv'd for the benefit of after Ages, he commanded it to be recorded in a *Book* or *Chronicle* ; as most remarkable Exploits were, of which we find many instances in the *Old Testament* ; and which is the surest way to transmit a faithful Remembrance of them to Posterity : for tho it be possible to preserve the memory of the famous Deeds of valiant and worthy men by oral Tradition from Father to Son, yet in process of time, seeing they depend upon the memories of Men which are frail, they are often either totally forgot, or else mixt with such fabulous Additions, as makes them not only of uncertain Credit, but useless and insignificant.

And therefore the safest way according to *God's* own Direction in this Place, is to commit them, whilst all the Circumstances of the Action are fresh in the mind, to writing : seeing those Passages that are either written in a Book, or engraven in Brass,

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or Stone in lasting Characters, are likely to remain longer, and to make a deeper impression on the mind, then those that are only heard, and pass the Ear, which quickly vanish, and are swallowed up of dark Oblivion.

And many Reasons may be given for the Recording of the memorable Actions of Valiant Men, Renowned for Courage and Conduct, and their deliverances of their Countrys obtained thereby, as also of those Eminent Statesmen, and *Patriots* who by their Sagacity and Wisdom, by their Industry and Integrity have contributed to the safety, and preservation, to the Happiness and Prosperity of the Common Wealth in the historical *Annals* of every Age.

1. For Instruction, and Information ; that those Persons of the present time, reading of, and thereby knowing the various Arts and Methods, which those ancient Expert *Generalls*, Skilfull, and Succesfull in War made use of in their military Expeditions, and those subtle Stratagems whereby they often surprized, and circumvented their Enemies : and that those in other publick Stations taking notice of the wise Maxims on which former Ministers of state grounded their Policies, might the better be enabled by using the same, or the like means, or by adding to them, or subtracting from them according to the present Exigence of affairs, to meet with the same success that they had done before : for the same causes
unobstructed

unobstructed by any accident will produce the same Effect.

2. For Emulation, than which there is not a greater spur to quicken and incite noble minds to : Atchievement of great, generous, and Heroick Actions for the good of their Country. To find the names of *Scipio*, and *Hanniball*, or *Cæsar* and *Pompey*, and of other brave Generalls, of the *Talbots* and *Veres*, and others of later date ; with their several valiant Exploits recorded in the leaves of Fame, and what a great figure they make in that glorious Register, is enough to fire their spirits, and to make them eager in the Prosecution, of the same worthy Adventures, by which they had obtain'd such immortal Honour and Glory. To consider that if they imitate, and follow their Example, that their Names shall be enter'd into the same lasting Catalogue of great and renowned Worthies, is sufficient to encourage, and prompt the most backward, to go thro fire and water, to undergo both heat and cold, to push thro all manner of difficulties and dangers to compass an everlasting Fame, and to have their glorious Actions transmitted by faithful, and learned Historians in aged Chronicles to all Posterity.

Alexander the Great, as his Historian tells us, envied *Achilles*, from whom he himself deriv'd his Pedegree, because he had met with an *Homer* to Record, and Rehearse his Warlike, and Heroick Actions,

(16)
in his immortal, and inimitable song ; being much
grieved that he could not hope to find such ano-
ther to recite his own large Conquests, which had
almost the same bounds with the known World.

3. Another great use of Annalls is, that the ver-
tuous, and generous Actions of worthy Men for
the preservation of their Country, may if they chance
to be either neglected, or forgotten, as too too of-
ten they are for a time, may after receive some Re-
compence proportionable to their merit. A remark-
able instance whereof we have in the sixth Ch. of
Esther at the first Verse : where it is said, that on a
night when the King could not sleep, that he com-
manded the Book of Records of the Chronicles to
be brought, and they were read before the King,
and it was found written that *Mordecai* had told of
Bigthana and *Teresb* two of the Kings Chamberlains,
who had sought to lay hands on the King ; and the
King said what Honour and Dignity hath been done
unto *Mordecai*, then the Kings Servants said, there
is nothing done for him : and then you find that the
King caused the greatest Honour imaginable to be
done unto him : had not his good Services for the
Kings safety been written down in the Chronicle it
had been forgot, and never Rewarded.

And for the same Reasons, all those wise, and pru-
dent Statesmen, and Counsellours that sit at the
Helm, and Steer the Ship of the Common Wealthe

as well when she is tost amidst the boysterous waves of War, as when she moves more securely in the Calm, and quiet Seas of Peace, ought to have their Names recorded in the Rolls of Honour, and themselves, and their Actions whereby they so wisely manag'd the Publick Affairs, over which they presided for the security, and Preservation of the Government, to be sacredly kept in continual Remembrance, not only for their own eternal Credit, but to animate, and encourage others to follow their steps, and to proceed in the same ways, and methods, in which they went, for the good and welfare of their Country. But I cannot stay to insist upon these things.

And yet before I leave this Subject, I cannot but observe that *God* commanded this written memorial of *Joshua's* Victory over the *Amalekites* to be rehearsed in the Ears of *Joshua* who under him, and by his blessing had obtained it,

This was very probably a publick Rehearsal of the Victory before himself in the presence of the People upon some joyful solemnity on that Occasion. *God* allows his Servants that have done any eminent work for him, or their Country, who have either fought his Battels successfully, or been the Instruments of restoring Peace, to receive the Applauses, and Congratulations of the Multitude, not only for their own satisfaction, (for even the most modest man

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cannot but be pleased to see his own good Deeds taken notice of, and respected) but also to invite others to Actions of the same kind, seeing they find such noble Achievements for the publick good, do not pass off the stage unprais'd, or unregarded either by *God* or Men.

And that there were even then the Triumphs and publick Rejoycings for Victories, and good success against the Enemies of *God*, and for the deliverances of his Children out of their hands, appears from the Song of *Moses* and *Miriam* set down in the fifteenth Chapter of *Exodus*.

But the Book wherein this Victory of *Joshua* was written contained moreover a Promise of *God* to put out the Remembrance of *Amalek* utterly from under Heaven, because they insidiously, and treacherously laid wait for the Children of *Israel*, and were the first that opposed them in their passage thro the Wilderness, as it is expressly mention'd in the 25th of *Deut.* 17 v. to which I refer you.

The command of *God* there given to the People to blot out the Remembrance of *Amalek*, when he should have given them rest in the *Promised Land*, was not executed till a long time after; till the Reign of *Saul* whom *God* sent with an Army to destroy them utterly. It is not for us to enquire too narrowly into the Times, and Seasons when *God* will

(19)
will actually fulfil, and accomplish what he hath either by himself, or his Prophets denounced against the *Enemies* of his *Church* and People ; there were several Ages between the Denunciation, and execution of that fatal sentence, neither is the punctual fulfilling of the Promises of *God* for the deliverances of his Servants from the Oppression of their Adversaries, and their Restoration to their former state of Peace, and tranquillity known to us. When the disciples propounded a question to our *Saviour*, in the first of the *Acts*, saying, wilt thou at this time restore the *Kingdom* to *Israel*, he gives them a Check, telling them that it was not for them to know the times, and seasons which the Father had put in his own Power, so that it is not for us too curiously to enquire, (as too many have done) into such secret mysteries of Providence.

God will certainly at one time, or other, avenge the blood of his Saints, for right dear is their blood in his sight, and will severely require it of their *Persecutors*, and of all those who were the Occasion of shedding it, but the Particular time he hath reserved hidden in his own Breast : which tho long delayed, as this Judgment in my Text was for some hundred of years, yet was it accomplisht with a witness at last. Tho the *Amalekites* were not totally destroy'd till the days of *Saul*, yet this Victory of *Joshua's* over them gave them such a blow, as they were never able afterwards to recover, or be in a

(20)
condition to molest the *Children of Israel*, or to hinder the Progress of their Journey towards the Land of *Canaan*.

Of how long a date the Account is of what was to be required of those who slew the Prophets of Old, and that Persecuted those that were sent by God to them, and that crucified his own Son at last, we may see in the 23d. Ch. of St. *Mathew*, at the 34th. and 35th. Verse. *Wherefore behold I send unto you Prophets, Wise Men, and Scribes, and some of them ye shall Kill and Crucifie, and some of them shall ye Scourge in your Synagogues, and Persecute them from City to City, that upon you may come all the Righteous Blood shed upon the Earth, from the Blood of Righteous Abell, unto the Blood of Zacharias the Son of Barachias, whom ye slew between the Temple and the Altar : verily I say unto you, it shall come upon this Generation : and yet this was not totally fulfill'd till the memorable destruction of Jerusalem, which was forty years after our Saviours Crucifixion.*

How long it may be that the righteous Judge of the Earth may defer calling the great and bloody Tyrant of *Europe* to an Account, who hath sacrificed so many millions to his Pride, and Ambition, and who hath shed the blood of so many thousands of his Subjects of the Protestant Communion, meerly for the Profession of their Religion, and for stedfastly adhering

adhering to the true faith, putting them to the most exquisite Torments; we know not, seeing *God* hath set it down in secret Characters, only legible by himself in the Rolls of his own Book, wherein all mercies for his chosen, and Judgments against their Enemies are Registred, tho from probable signs we may conjecture that his End is coming, and not far off. And that the Vengeance of *God* against him for his horrible, and barbarous Cruelties against the People of *God*, and for that *Red-Sea* of *Blood* that he hath let forth upon the Earth will not long sleep, but that *God* will stir up himself and awake unto Judgement for their cause. Yet however, we have great reason to hope, and believe, that as in the case of *Amalek* before us, that the late signal, and glorious Victory lately with *Gods* aid, and assistance obtain'd by Her Majesties *Captain Generall* the *Duke of Marlborough*, and other the stout and valiant Officers, and Soldiers under his Command, and the many great and wonderful successes that *God* hath blessed our Arms with in other Places, and Countrys abroad, may give such a check, and put such a stop to his furious Proceedings, and to the vast designs he had against us, as that he may never again be able to make Head against our Forces, nor hinder the progress of our Arms for the recovery of those Provinces which he so surreptitiously invaded, and so fraudulently possess himself of, and of restoring them to their right Owners, from whom they were so unjustly taken, and of reducing him

to those bounds, and limits which to the Terror, and great harm, and damage of his neighbours he hath so long, and so extravagantly transgressed.

All this and much more with *Gods* blessing (if we be not wanting in our Duty, and Gratitude to him, and be not divided among our selves) we may from the Prospect of this late and remarkable Victory, and from the other glorious Successes in other Places hope for, and expect, though the measure of his Iniquities should not yet be fill'd so full up, as to determine his total and final subversion at this time.

But then if we expect the improvement of this Victory and Success, and that they should extend to the extirpation of our Enemies, and the settling of our Friends in their own rightful Dominions, of which they have been injuriously dispossest, and of putting an Hook into the Jaws of that great *Leviathan* that hath wallowed so long in a Sea of Blood, we must follow *Moses's* Example after *Joshua's* signal Victory over *Amalek*, we must pay a thankful acknowledgement to *God* for it as he did.

As soon as the Battel was over, and the Victory obtain'd, he built an *Altar* unto *God*, unto whose blessing, and assistance, which he had before pray'd for, he ow'd it, and to whose Honour and Glory he ascribes it.

The Ordinary use of *Altars* was to offer Sacrifices

fices thereon to *God*. which were either Expiatory, Propitiatory, or Eucharistical.

This *Altar* erected here by *Moses* on Occasion of that Victory, was set up for at wo fold end.

1 For the offering up a Sacrifice of Praise, and thanksgiving unto *God* for the Victory obtained by his blessing the Arms of his People.

2. To remain a constant and indelible Monument of that memorable Victory to after Ages : with this Inscription, *Jehovah Nissi* the Lord my Banner : To which was annext the Promise of *God* to blot out the Remembrance of that cursed Race of *Amalek*. That Inscriptions on *Altars* were usual I might give you many Instances, if it were needful, I will name but one and that is, from the *Altar St. Paul* found at *Athens* with this Inscription, *To the unknown God*, And the Inscription here on this *Altar* is very remarkable : *Jehovah Nissi*, the Lord my Banner. under whose Banner I fought : it was the *Lords* cause, and the help he gave to those that manag'd it Occasion'd the Victory, and therefore to him ought the Honour, and Glory of it chiefly be attributed and ascrib'd. To him ought the Sacrifice of thanksgiving be offer'd upon the *Altar* of the Heart, with this Inscription, *Deo Victori, To God the Conquerour and Giver of Victory*.

This was *Dauids* constant practice after any Victory

or Deliverance, as we may see in the 118th. Ps. *The Lord, saith he, taketh my part with them that help me, therefore did I see my desire upon mine Enemies. All Nations compass me about, but in the Name of the Lord will I destroy them. They thirst sore at me, that I might fall, but the Lord helped me. Therefore because it was of the Lord that he was saved, and his Enemies overthrown. Therefore in his song does he praise him, ascribing all to the Lords doing. The Lord, saith he, is my strength and my song, and is become my Salvation. The right hand of the Lord doth valliantly, that is the Burden of Davids Song of thanksgiving, as appears by the repetition of the same words in the following Verse: The right hand of the Lord is exalted, the right hand of the Lord doth valliantly. And as he did for David, so (blessed be his holy Name therefore,) hath he done for us; His right hand hath brought mighty things to pass: with his own right hand, and with his own Arm, hath he got himself and us the Victory. Therefore will we praise his Name with rejoycing, and offer in his dwelling a Sacrifice of Praise, with true gladness of heart. Which brings me to apply what I have delivered, with reference to the solemn, and Joyful Occasion of our present meeting together, as far as the time, and your patience will give me leave.*

Altho Comparisons between things and Actions of the same kind are not supposed to run Parallell in every Degree, yet in the signal Victory obtain'd by

(25)
by *Joshua* over *Amalek*, and his *People*, you may find many of the Circumstances I have taken notice of relating thereunto, which will fall in very pertinently for our use and Application.

As *Moses*, the cheif *Ruler* of the *People* of *Israel* made choice of *Joshua* of whose Abilities and fitness for that Charge he had had long Experience, to be the *Commander* and *Generall* of that *Army* which was Ordered to march out to oppose the Power and force of *Amalek*, which came forth in numerous Bands to cut them off, and destroy them : so our Gracious *Queen* whom God I hope hath raised up, (like another *Moses*) to be the deliverer of Her *People*, and of those whom she hath taken into Her Protection, and Alliance, from the *French Power*, which was insulting all our Neighbours round about, chose our *Great Duke*, which very Title implies Captain, or Leader, of whose Services, and fitness, of whose fidelity, and secrecy, of whose Courage and Conduct, She from many former remarkable instances was very well assured, to be Her *Captain Generall* over all Her Forces which where to be imploy'd for the Reduction of the exorbitant Power of *France*, which had for several years, I may say, almost a whole Age been overrunning, and harraßing all our neighbouring Territories, and undermining the Liberties of a great part of *Europe*. And as there was nothing wanting in him that became a *Good Generall* to perform, following in many re-
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(26)
pects the steps of his Predecessor *Joshua*, so *God* was pleased to bless his *Arms* with an answerable success; Granting unto him and to those many *Worthies* that were Joyn'd with him, such a glorious and compleat Victory as few Ages can Parallell, especially for the wonderful Consequents and effects of it, discomfiting, as *Joshua* had done *Amalek*, that formidable *Army* that came forth against him, and forcing them to fly from shelter to shelter before him.

He begun like *Joshua* with making all necessary Preparations requisite for the managing and carrying on the War over which he was appointed; in chusing such numbers of Able and Experienc'd Men, Men try'd for Valour, as he thought sufficient to Encounter the Puissant force of that great *Army* against which he was to make Head.

But as I told you there is no trusting to the Arm of flesh alone, so there were the spiritual weapons of Prayer according to the pattern in my Text, the *Weapons of our Warfare*, as *St. Paul* calls them mighty as he says, thro *God* to the pulling down *Strong Holds*, added to the other, which he styles *Carnal*. And as we are told that Heaven it self is to be taken by *Violence*, by the incessant, and importunate Assaults of Prayer, so earthly blessings, as Victory, and a prosperous Event in all our lawfull undertakings, are to be gain'd by the same irresistible Engine. There was Prayer Joyn'd to Arms. As
Prayer

Prayer without Arms, without a miracle, is not the usual Instrument to procure Victory, so *Arms* without *Prayer* to God for a blessing on them, are not likely to prove succesful, and therefore *Moses* added his *Prayers* to *Joshua's Arms*.

Our *Moses*, as I may without a solecism call our *Gracious Queen*, our *Ruler*, and *Governour*, whose exemplary Piety, and Devotion is never to be forgotten, appointed *Prayers* to second Her Warlike Preparations, Particular *Prayers* for begging a blessing from *God* upon them. That, morning and evening Sacrifice never ceased in the Churches of *God* in our Land : O how many *Myriads* of *Prayers* have been sent up to Heaven from the Mouths, and I hope the Hearts of the faithful, and well affected amongst us to supplicate the divine assistance in all our Warlike Expeditions, what Clouds of that spiritual Incense ascended to Heaven, and went up to the *Throne of Grace* to propitiate the offended Majesty of *God*, and to bring down that success upon our Arms, which for the commission of those manifold sins whereby we had provok'd his wrath, we could not without such attonements reasonable hope for or expect.

And blessed be *God*, and for ever blessed be his holy Name who hath not turned away his Ears from our *Prayers*, but hath answer'd the Voice of our humble Petitions, and hath given Victory to his

(26)
his *Anointed*, and hath prosper'd Her Arms whither
soever She sent them.

What a train of glorious Successes hath attended
Her *Auspicious* and *Triumphant Reign*, What bright
Constellations of prosperous Atchievements, great
and noble in themselves, and beneficial to us, and
others, heap'd as it were, and clustred together
have grac'd the radiant Firmament of Her thrice
happy Government. *Uno avulso non defuit Alter
Aureus, et simili splendescit Virga Metallo.* The Golden
Rod of Her Power, which like that of *Aaron* is ever
flourishing, had no sooner executed one glorious de-
sign, and brought it to perfection, but it was bud-
ding and, blossoming with more of the same kind, and
I hope by Virtue of the warm influence of *Gods* bless-
ing, will shortly bring them to the same Maturity.

But then if we would have a continuation, and
succession of those wonderful mercies, and Favours
to us, we must do, as I have shown you *Moses* did,
after his Victory over the *Amalekites*: we must write
them in a Book to preserve the memory of them.
For *God* will not suffer, or admit that his mercies
to his People in delivering them from the insolence
and Power of their Enemies, and from that slavery,
which they had contriv'd to shackle them withal,
should be writ in sand to be wash'd away by the next
flowing in of the Tide, but commands that they
should be recorded in such lasting Characters as may
transmit

transmit them to succeeding Generations for a continual Remembrance of them : and a grateful acknowledgment to him, from whose bountiful Hand we received them : and for the Honour and Commendation of those worthy, and eminent Persons whom he chose to be the happy Instruments to procure and convey, those signal favours, and deliverances to us.

Our Moses, our Ruler, our Governour hath accordingly erected an *Altar* this Day, of Praise unto the Lord, and call'd Her People together by Her Royal Proclamation to offer upon it, (as we have already done) a Sacrifice of Thanksgiving for the glorious Victory so lately obtain'd by *God's* blessing over the *French Army*, by his *Grace* the *Duke of Marlborough*, the Greatest General of the Age, and other Worthies of great Valour, and Renown under his Command, who partoke with him of the Honour, and hazards of that great Day.

And let us call this *Altar* of Praise, as *Moses* did his *Altar, Jehovah Nissi, the Lord our Banner*, under whose Banner we became Victorious, and trod down our Enemies under our Feet, who hath delivered their Banners, their Artillery, their Ammunition, and the greatest part of their Instruments of War, into our Possession, as so many Trophies, and Testimonies of the Honour and Valour of those brave Men, who purchas'd them with either the price or the hazard of their own *Blood*, and as so many unde-

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niable Proofs, and Witnesses of the others shamefull flight and Overthrow.

And as this *Altar* was made to offer thereon a Sacrifice of Praise and Thanksgiving to *God*, the *God of Victory*, so was it likewise to Perpetuate the memory of the glorious Action, and to commend it to Posterity. *God* would not have any noble, great, and worthy Deed that is performed either for his own Honour, or for the benefit, and welfare of his People to go unregarded, or unrewarded, much less to be smother'd, and buried in Oblivion: where ever Vertue and Goodness, Wisdom and Valour break forth, and shine eminently like the Sun in its noon-tide strength, either in Peace, or War, there always shall Remain the indelible Character of a happy Remembrance.

And let the Remembrance of our Great, and hitherto *Invincible Champion*, who hath fought so valiantly, and succesfully under *Gods* and Her *Majesties Banner*, and done such wonderful things for us, be like that of *Joshua* in my *Text*, who was the great Deliverer and *Saviour* of *Israel* from their Enemies, and conquer'd the Land of *Canaan*, and instated them in the Possession of it, let it be ever dear, and precious to all that wish well to their Country, and Religion, and the Preservation of the *Rights* and *Liberties* of *Europe*, like *Joshua*, (whose Character I gave you) He is prudent in Council in the Tent,

as well as valiant in the open Field ; working as well with his head, as his hands for the preservation and safeguard of his Friends, and the destruction and Confusion of his Enemies. A favourer of Religion, and a discourager of all profaness, and Immoralities in his Camp, as well knowing when *God* is offended for any notorious Crimes committed against his *Divine Majesty*, that he leaves off to go forth with our Armies, and makes us to turn our backs upon our Enemies, and to fly before them, as *Joshua* by woful Experience found at the siege of *Ai*, only for the sin of one single Man.

Virgil calls his *Hero Æneas*, who conquer'd *Tur-nus* (one as he describes him of a turbulent, and furious spirit, famous for boldness, and personal Valour, like one of the Generalls of the adverse Party) *Insigni Pietate Virum*, one eminent for Piety, and Vertue. It being a great Commendation for those who command others to be able to command themselves, and their own Passions : and as the fear of *God* is the beginning of Wisdom, so it is the best motive to true Valour. And *God* you see hath blest all the Worthy Qualifications of our *Great Hero* with wonderful Success, so far as not only to strengthen his hands, but to preserve his head in the day of Battel, some fell at his side, and others at his right hand, and yet the danger did not reach him : *Gods* Providence and Protection are most visible, and remarkable in extremity of Peril, his hand was eminently

seen in his preservation, neither was this the first time that he hath snatcht him even out of the very Jaws of Death : Great was the Conduct, remarkable the Valour of our *Great Generall* and of those many Worthies that assisted in that *Glorious Action*, and of all those that fought under him, and therefore are they worthy to be Praised, and had in Honour, and their valiant Deeds to be kept in everlasting Remembrance.

How did the mighty fall in the midst of the Battel. The Swords of our Warriours were made red with the blood of the slain, the Enemy fled before them, they never look'd back, their Hearts melted within them, their knees knock'd together, their faces gather'd blackness. Their mighty Men of Valour, bred up in War bow'd down their Heads and crav'd *Quarter*.

They pursu'd, and overtook them, and made their mighty Men Captive : Thy right hand O Lord, became glorious in Power, thou hast dash't the Enemy in pieces, and in the greatness of thine Excellency hast thou scatter'd them that rose up against us : who is like unto thee, O Lord, glorious, and fearful in Praises, doing wonders, therefore will we give thanks unto thee, O Lord, and sing Praises to thy Name, which is wonderfull, and Holy, for great are the Deliverances that thou hast wrought for us in giving Victory to our Hosts, and delivering our Enemies into our hands, when they

they were so furiously, and wrathfully displeas'd and bent against us.

What shall I say more, the time would fail me, and your Patience, you : should I tell of the many great Successes that *God* hath blest Her Majesties Arms with, in other remoter Countries, both by Sea and Land, and of the valiant Exploits of those great, and renown'd *Generalls* who have preserv'd some Cities and taken others, put to flight the Armies of the Aliens, caus'd whole Countries to submit to the Obedience of their lawful Sovereign : All which are new matter of Praise unto *God*, of Glory unto them, of benefit, and rejoycing unto us, and therefore let their memory, and the memory of their glorious Actions never be forgotten, but remain white and unsullied in the *Book of Fame*, till time it self shall be no more.

Lastly, Let us put up our supplications to the Throne of Grace, and beseech our *Almighty Champion the Lord of Hosts* who hath hitherto so wonderfully protected and defended us, that he would still go in and out before us, that he would still go forth with our Armies, and encamp in the midst of them, that he would send his Guardian Angels to watch over the Heads of those valiant Leaders who are intrusted to fight our Battels for us, for their security and Preservation, and that he would bless all their Designs, and Enterprizes with the same happy success

cess which hath hitherto attended them : and that he would make all these wonderful successes, previous, and instrumental to greater, that thereby we may the sooner humble our headstrong Enemies into Peace, and make them whether they will or no necessary to their own, and our Happiness : and let us withal in a more especial manner beseech *our Almighty Preserver*, that he would vouchsafe still to keep our most *Gracious Queen* safe under the shadow of his Wings, that he would hold her fast and protect Her, that he would strengthen Her Arm, and smite down Her Enemies before Her, that he would bless Her with Health and long Life, and with every spiritual, and temporal blessing : that She may live to enjoy the fruits of Her great Care of us, and love to us, and that She may be a long stay, and support to these Nations, over which *God* hath plac'd Her, and to all those that shall stand in need of, and implore Her Protection.

All which we beseech our Heavenly Father to grant for our Benefit, and his own Glory for Jesus Christ's sake, To whom with the Father and Holy Spirit, be ascribed, all Honour, Might, Majesty, and Dominion for ever, and ever. Amen.

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